CHURCH RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I. FLUSHING, N. Y., JUNE 19, 1841. NO. 30.

THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

Historical.

Extract from MSS. of the Venerable Society for Propagating the Gospel in Foreign Parts.

COLONEL HEATHCOTE TO THE SECRETARY.

SIR:

I wrote you a short letter by the last Fleet, since which I have not been favored by any from you, which I attribute to the misfortune of the Resolution galley I therein gave you an account of some small progress we had made toward settling the Church in Connecticut; since which we have made another journey amongst them, when Mr. Muirson baptized four or five more, most grown persons, and administered the Sacrament to about fifteen. He met with more opposition this time than the last; the justices having taking the freedom to preach, giving out, at the same time amongst the people, that he and all his hearers should be put in the jail; but notwithstanding all their threats to some, and persuasions to others, he had a handsome congregation; and I believe the next visit that is paid them, it will be found that their struggling to stifle the Church, will be a great means to forward its growth; for I hope, with the blessing of God, in as short a time as can reasonably be expected, there wo n't only be a fine congregation gathered, but ways will be found, by one projection or other, to have a handsome church for them to worship God in, for the effecting of which, my hearty endeavor shall not be wanting.

Those there in the interest of the Church are very desirous to have a minister sent amongst them, in which, if the Society shall think fit to assist them, a more than common care must be taken that they have one of an exemplary life, and in all respects qualified to answer that great work, for a miscarriage at our first setting out, would ruin all; and it would afterward be extremely difficult to make any steps towards settling the Church in that colony.

It will be of absolute necessity, for the better and more easy effecting this great and good work, that an order be procured from her Majesty, requiring the government of that colony not to force any of her subjects to pay for maintenance of the ministers settled by their laws, and to repeal that act whereby they pretend to refuse liberty of conscience to those of the established Church. If these grievances were redressed, and which are, in themselves, very reasonable and proper, and not much more than hath been granted the Quakers on their petition against the same government, it would be of greater service to the Church than can at first sight be imagined.

I acquainted you, in my former letter, that there was a very ingenious gentleman at Stratford, one Mr. Reed, the minister of that place, who is very inclinable to come over to the Church; and if the charge can be dispensed with, he is well worth the gaining; being, by much, the most ingenious man they have amongst them, and would be very capable to serve the Church, by reason of the good inclination he shows for the Church. He has undergone persecution by his people, who do all which lies in their power to starve him; and being countenanced and encouraged therein by all the ministers around them, they have very near effected it. That if any proposals could be made to encourage his coming over for ordination, his family, which is pretty large, must be taken care of in his absence.

I thought fit to lay this matter before the Society, and leave it to their great wisdom and judgment to move therein as they think proper and convenient. I hear nothing of Mr. Cleator, so suppose he is either dead, or hath declined the service. And having since better considered that matter, if the Society will be pleased to allow that 15*l.* he was to have for schoolmasters in this country, I believe I could for that money encourage the settling of four, by having it sent over in goods as I shall direct; and the Society shall have no trouble, nor run any risk therein; for I will be answerable if any misfortune happen to it in coming over; for though it is but a small sum, I will give directions to have it insured. If this projection answer my expectation, as I am very much of opinion it will, it may be of great use and service to the Society on many other accounts.

The bearer hereof, Mr. Evans, who has a very fair character, and is clothed with the reputation of having done very great service to the Church in Philadelphia, is going home to receive my Lord of London's directions for settling the Church at that place, which is very much rent by some unhappy differences. And I do n't question but his lordship will find out effectual ways for healing their wounds; for 't is a great pity the Church should be hurt by any divisions amongst her own members; but especially in that place, where she is in a more than ordinary manner surrounded with enemies.

Mr. Evans will be able to give you some account concerning the state of this parish, which Mr. Muirson hath, as I formerly told you, got into very great order. They are now busy in ceiling their church; and is, I believe, the first country church in America that ever had that cost bestowed on it; and I question not but we shall persuade them to finish it, in all other respects, decently and well.

Mr. Muirson, the next journey he makes to Connecticut, intends to settle his church at Stratford, by making choice of church wardens and vestry, as Mr. Evans will more fully inform you. I was not mistaken when I formerly told you that he was the most proper of all the missionaries hereabouts to go on that great undertaking; having performed that work with a wonderful deal of prudence and discretion. When the Church hath got footing in Connecticut, it will, in the next place, be advisable to try what is to be done on the East end of Long Island, where there are several considerable towns, concerning which, when I have informed myself better, shall give you my thoughts therein. I have not, at present, anything further worth your notice; so with my most humble duty to the Society, I remain, sir, your most obedient servant,

CALEB HEATHCOTE.

New-York, 24th February, 1707.

(Superscribed,)

To JNO. CHAMBERLAYNE, Esq., etc.

COLONEL HEATHCOTE TO THE SECRETARY.

SIR:

After I had finished my other letter by the bearer, Mr. Evans, he resolving to tarry a month or six weeks longer than he first proposed, gives me the opportunity to send you what new matter hath since occurred. And to begin with Connecticut: about fourteen days ago, Mr. Muirson paid his congregation in those parts a visit, and had the happiness to be accompanied with Mr. Evans, who out of his zeal to serve the Church, though of a weekly constitution, undertook that troublesome journey; that being an eye witness to those affairs, he might be the more able to give a satisfactory account concerning the state of the Church there, to whom I shall make bold, in a great measure, to refer you. I bless God for it, every thing has almost outgone my first hopes, and I am very much of opinion, that if that matter is pushed on with care, a wonderful deal of service may be done the Church in that government. The people having been kept in perfect blindness, as many of them now declare, and as I told you in mine by the Jamaica Fleet, it cannot be a greater act of charity to undeceive the Indians, than those blinded people, and where there are such vast numbers debarred from the benefit of God's holy ordinance, concerning which I was so full in the letter before mentioned, that it will be needless to enlarge on that head.

I did, in my two last letters, acquaint you that there was a very ingenious minister in that colony who showed great inclinations to come over to the Church, and that I was very much of opinion he would be well worthy the recovery; I also told you that his affections for the Church had created

him so many enemies; that he had undergone a sort of persecution on that account; but now his enemies have done their worst to him, having turned him out of his living, as Mr. Evans can more fully inform you—he having seen and discoursed with him—that as I really believe it will conduce very much to the service of the Church—and also in justice to the poor gentleman, who has a large family of small children, who must come to ruin and misery, and become a sacrifice in the cause of the Church, which would be a great dishonor not to be relieved by us. I did, therefore, make bold to assure him of the Society's favors; and that upon his going to England, and making a solemn declaration that he will receive orders from the Bishop of London, so soon as he can with conveniency do it; that to enable him to maintain his family during his absence, I would pass my word that he should be entitled to the the usual missionary's allowance of 50*l.* a pound a year from the time of his going off; and that in order thereunto, I would give him my best recommendations to the Society. So it is my humble request they would be pleased to allow it if he comes; or in case they do not think proper to settle a salary upon him before such time as he is actually in orders, that it may be considered him under some other name; because my promise to him is such. And I am not under the least doubt but he will merit it by his services to the Church.

This sudden turn concerning Mr. Reed, has put me upon new thoughts, which are to have Mr. Muirson removed from this parish, and that his mission be for Connecticut colony in general, the place of his residence being at Stratford, or at such town as he shall judge to be most for the service of the Church. This will, in my opinion, not only be the most effectual way for carrying on that great work, but the Society will be put to no difficulty in getting a proper person; in which, if the least mistake should happen as to the qualification of a minister, the whole building would be endangered by it. And as experience hath fully satisfied us how fitting Mr. Muirson is for that undertaking, by what he hath already done, I am humbly of opinion, for that reason, it would not be prudent to put that matter to a new risk; and, in the next place, it will be of absolute necessity not only to have a very good manin this place, being on the frontiers of that government, but also one who will be zealously assisting to Mr. Muirson, in which none will be more proper than Mr. Reed. And in case there is a removal according to the advice given herewith, it is my desire it may be so; and then as to Mr. Muirson, if he goes on that mission, he cannot have less allowed him than 100 pounds sterling a year, because, at the first setting out, nothing must be expected from them, nor indeed any offers made toward it, and as his mission will be four times as large as any other, so he must consequently be in a perpetual motion, which will be chargeable and troublesome. I have not had much talk with him about it; but I doubt not in the least if my Lord of London, and the Society direct his removal, I can persuade him to be easy under it.

I have, since writing my other letters, taken some pains to inquire concerning the character and behaviour of the bearer, Mr. Evans, and, upon the whole, find him to be an extraordinary good man, and one that hath done very great service to the Church, not only in Philadelphia, but in other neighboring towns. That I am very much concerned that there should be any misunderstanding betwixt him and any of his parish; as he represents things, and being a very honest good man, I can't help giving credit to it, the Church and he have had hard usage offered them; though I am past a doubt upon making out those things to my Lord of London, he will find means to settle and complete their differences, and return him to his Parish. And so far as it may be proper for the Society to concern themselves in that matter, I could wish they would give their assistance therein; because whilst they are in that broken condition, the Church can't but receive many wounds by it. I can't think of anything further of moment at this time; so remain, sir, your obedient servant.

CALEB HEATHCOTE.

New-York, April 14th, 1707.

To JNO. CHAMBERLAYNE, Esq., etc.

MR. MUIRSON TO THE SECRETARY.

HONORED SIR:

——— You desire me to give an account of all those persons that contribute to my support in these parts. That I can easily do; they are but few, for since I came into the country, I have not received in all above 18*l.*, though there is a salary of 50*l.* per annum, New-York money, established by act of Assembly upon the minister of this parish: but the people being very poor, and the building of our church having cost a great deal, I thought it more proper to bear with them, than to exact by force what is due; and so suffer rather in my own condition, than that the house of God should not be finished—which now, to my great comfort, is completed, and a stately fabric it is indeed. It was built by the inhabitants of the town of Rye, without the help of the rest of the parish. And as for subscriptions from other parts of the government, we have had none; but I expect some at York for making the pulpit, communion table, and finishing the seats.

You direct me to bring to church the negroes and Indians of this parish, and to consult with Mr. Neau about the most proper means for their instruction. Mr. Neau is a good, religious man; his conversation is desirable and edifying. I always have, and ever shall esteem it my happiness to keep a settled correspondence with him: for I know he will joyfully do anything that may contribute to the conversion of infidels to Christianity. But there are only a few negroes in this parish, save what are in Colonel Heathcote's family, where I think there are more than in all the parish besides. However, so many as we have, I shall not be wanting to use my endeavors for their good.

As to the Indians, the natives of the country, they are a decaying people. We have not now in all this parish twenty families; whereas, not many years ago, there were several hundreds. I have frequently conversed with some of them, and been at their great meetings of *powowing*, as they call it. I have taken some pains to teach some of them, but to no purpose; for they seem regardless of instruction; and when I have told them of the evil consequences of their hard drinking, etc., they replied that Englishmen do the same: and that it is not so great a sin in an Indian as in an Englishman; because the Englishman's religion forbids it, but an Indian's does not. They further say they will not be Christians, nor do they see the necessity for so being, because we do not live according to the precepts of our religion. In such ways do most of the Indians that I have conversed with, either here or elsewhere, express themselves. I am heartily sorry that we should give them such a bad example, and fill their mouths with such objections against our blessed religion. But to prevent this, as likewise many disorders that there are amongst us, I know of no better way than that the honorable Society would be pleased to recommend to our Governor, my Lord Cornbury, or if he is called home, to his successor, to made some acts of Assembly against the many vices and immoralities that are too common in most places of this government, or to take care that the wholesome laws of our realm to be put in execution against the offenders. Swearing, and drinking, and Sabbath breaking, are chiefly predominant, which are all owing to the evil example and great neglect of our magistrates; and that, again, is owing to the neglect and indifferency of our superior officers, who mind but little whether our justices discharge their duty in that affair or not.

These things put a great stop to the growth of piety and godliness among us, and it is an objection that I frequently met with from several dissenters, both in this and in the neighboring colony, that many of the members of the Church of England are irregular in their lives, and therefore they ought not and will not join. The consequence is unjust and groundless—being the unworthiness of one or more communicants, is not charged a sin upon him who receives it in a fit and becoming manner. Yet, however, among ignorant and unthinking people, and even sometimes among the more knowing too, it is a great hindrance and stumbling-block, and is partly the reason that some of your missionaries have so few communicants.

I thank God, I have no great reason to complain of my own people, nor do I mention these things for their sakes only, but for the good of the whole. And I heartily wish that the honorable Society would do their endavor that a good governor may be sent; one that will discharge his place faithfully, and take care that others under him would do the same. This will be a means of bringing about a happy reformation, and will wonderfully conduce to the interest of our Church in these parts.

Sir, I intreat your acceptance of my most humble and hearty thanks for the kind and Christian advice you were pleased to tender me in relation to Connecticut. Such measures as you propose, I have all along observed; and I am sure no man in that colony can justly accuse me of the contrary. I know that meekness and moderation is most agreeable to the mind of our blessed Saviour, Christ, who himself was meek and lowly, and would have all his followers to learn that lesson of him. It was a method by which Christianity was at first propagated, and it is still the best policy to persuade mankind to receive instruction. Gentleness and sweetness of temper is the readiest way to engage the affections of the people; and charity to those who differ from us in opinion, is the most likely to convince them that our labors are intended for the welfare of their souls; whereas passionate and rash methods of proceeding will fill their minds with prejudices against both our persons and our principles, and utterly indispose them against all the means we can make use of to reclaim them from their errors. I have duly considered all these things, and have carried myself civilly and kindly to the Independent party, but they have ungratefully resented my love; yet I will further consider the obligations that my holy religion lays upon me, to forgive injuries and wrongs, and to return good for their evil. Thus I hope, by God's assistance, I shall behave myself, and avoid the doing any thing that may bring blame upon that godly Society, whose missionary I am, or hinder the progress of that glorious work they have undertaken; and ever since I have been invited

into that colony, I have been so far from endeavoring to intrench upon the toleration which her Majesty has declared she will preserve, that, on the contrary, I desired only a liberty of conscience might be allowed to the members of the national Church of England; which, notwithstanding they seemed unwilling to grant, and left no means untried, both foul and fair, to prevent the settling the Church among them. For one of their justices came to my lodging, and forewarned me, at my peril, from preaching; telling me that I did an illegal thing in bringing in new ways among them. The people were likewise threatened with prison and a forfeiture of 5*l.* for coming to hear me.

It will require more time than you will willingly bestow on these lines, to express how rigidly and severely they treat our people, by taking their estates by distress, when they do not willingly pay to support their ministers. And though every Churchman in that colony pays his rate for the building and repairing their meeting houses, yet they are so maliciously set against us, that they deny us the use of them, though on week days; they tell our people that they will not suffer the house of God to be defiled with idolatrous worship and superstitious ceremonies. They are so bold that they spare not openly to speak reproachfully and with great contempt of our Church. They say the sign of the cross is the mark of the beast, and the sign of the devil; and that those who receive it are given to the devil. And when our people complain to their magistrates of the persons who thus speak, they will not so much as sign a warrant to apprehend them, nor reprove them for their offence. This is quite a different character to what, perhaps, you have heard of that people; for I observe particularly one expression of your letter, where you say they are an ignorant, hot-heady, but a well meaning people. That they are ignorant, I can easily grant; for if they had either much knowledge or goodness, they would not act and say as they do; but that they are hot heady, I have too just reason to believe; and as to their meaning, I leave that to be interpreted by their unchristian proceedings with us. Whoever informed you so, I may freely say, that he was not so well acquainted with the constitution of that people, as I am, who give you the contrary information. I beg that you would believe that this account (though seemingly harsh and severe, yet no more than is true,) does not proceed from want of charity either toward their souls or bodies, but purely for the good of both. And to give you better information concerning the state of that people, that proper remedies may be taken for curing the evils that are among them, and that our Churchmen in that colony may not be oppressed and insulted over by them, but that they may obtain a liberty of conscience, and call a minister of their own communion, and that they may be freed from paying to their ministers, they may be enabled to maintain one of their own. This is all these good men desire.

I have lately preached to a Dutch congregation about 18 miles from this town; they seem to be well disposed to the Church, and I intend to give them frequent visits on week days, but more of this hereafter.

Mr. Cleator is still with us; he continues faithful in the discharge of his duty, (he is, according to your instructions,) very useful and serviceable to me upon all occasions. He reads divine service and sermons to the people, when the affairs of the Church call me abroad. In short, I believe him to be a very good man, and that he justly deserves your bounty. I hope by this time Mr. Moore and Mr. Brooke are with you—two good men indeed, who suffered for discharging their office. I intended to have laid down some arguments to show the necessity we have of a bishop among us; but I think their treatment will be sufficient for all. And if some speedy methods be not taken, I cannot tell how soon their's may be our fate. There was a time when our Governor looked with a favorable countenance upon us; but *tempora mutantur*, I pray God to put it into the hearts of our superiors at home to send us a head to bless and protect the whole.

Honored sir, your most assured friend and very humble servant,

GEO. MUIRSON.

Rye, 9th January, 1707–8.

Practical Christianity.

THE SUFFERINGS OF CHRIST AN EXAMPLE OF PATIENCE.

"LOOK unto Jesus, the Author and Finisher of your faith; who, for the joy that was set before Him, endured the cross, despising the shame. Consider Him, that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

And, indeed, what greater or more effectual example can be propounded, to arm us with patience and fortitude, than this of the Captain of our Salvation, who was made perfect by sufferings, and calls us forth to no harder encounters than what He Himself hath already broken through. Indeed, there is no one aggravation of our sufferings, nothing that can put a sting and acrimony into them, but we shall find it so paralleled and exceeded in the sufferings of Jesus Christ, that the consideration of his patience and meekness under them should, at least, shame thee out of thy impatience and fretfulness.

Dost thou suffer from men indignities unworthy thy place and person? Look unto Jesus, the Eternal Son of the ever-glorious God. Remember that He who is the great Creator and universal Monarch of the whole world, who hath many legions of angels under Him, yet meekly endured the petulent affronts of a company of vile worms. They bow the knee to *Him* in derision, at whose name all the powers of heaven bow with humble veneration. Those very hands buffet Him which He Himself had made. They clad Him in purple, crowned Him with thorns, put a reed-sceptre into his hand, and, with all the disgraceful contumelies that spite could invent, at last they cruelly murder Him by whom they themselves live. And yet, although He was infinitely able to speak, to look, to think them into nothing, yet we find Him putting forth his Almighty power only in acts of patience and mercy. "He was oppressed, and He was afflicted; yet He opened not his mouth: He is brought as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so He openeth not his mouth," but only with most sweet and melting affection to pray for them: "Father, forgive them, for they know not what they do."

Or, dost thou suffer injuries unworthy of thy merits and deserts? Art thou traduced and persecuted by them to whom thou hast been most beneficial? Look unto Jesus. Remember that He, who went about continually doing good; healing the diseases of the body by his miracles, and the more dangerous diseases of the soul by his doctrine; carrying health and salvation with Him into every house where he entered; whose whole life was nothing else but a pilgrimage of charity and good works, yet He suffers most unworthy indignities from the ingratitude of some, whose leprosy certainly struck into their souls, when they thought their cure not worthy thanks; and by the slanders of others, who reproached his doctrine to be blasphemy, and his miracles sorcery. And, yet, He endured their unjust censures with infinite patience: "When He suffered, He threatened not;" and, "when He was reviled, He reviled not again." Neither doth their injurious requital make Him neglect any opportunity of doing good. But, although their cruelty at last broke off the course of his life, yet it could not of his mercy; but He causeth blessings, pardons, and salvation to stream out upon them, together with that blood which they despitefully shed.

Or dost thou suffer any heavy affliction from the immediate hand of God? Doth He impoverish thy estate, or chastise thy person, or terrify thy conscience? Look unto Jesus; who, though He were the heir of all things, yet birds and foxes were better provided for than He: no shelter, no sustenance; not enough to pay the tribute either to nature or to Cæsar, but what He was beholden for, either to the charity of others, or his own miracles. Look unto Jesus, who, though He was the only beloved of his Father, yet conflicts with his wrath till He had strained his soul into an agony. And, when He was wrapped up about with horror and darkness in his spirit, and the bitter cup of his passion presented unto Him with all the baleful ingredients that a revenging God could prepare; He repents not his undertaking, exclaims not against the justice of God, or the injustice of men; but, with a fixed resolution, though a trembling hand, meekly takes the cup, and drinks off the very dregs of it. Look unto Jesus: trace Him, by the drops of his blood, from the garden to the hall, from that to the cross; see Him there hanging a ruthful spectacle to men and angels: the greatest scene of dolours and miseries that ever was represented to the world. Yet we hear no complaints against God, nor threatenings against men, which are usually the impotent solace of those that suffer turbulently; but, with infinite patience, when the full end of all his sorrows was come, He bows his head and placidly breathes out his soul. And, what! shall not this great example powerfully persuade us to patience and submission under all our sufferings! ours are all but the least desert of our sins: his were only the desert of ours. And shall we be any longer impatient against God, or revengeful against men? Shall we fret, and rage, and be exasperated, and fly out into all the extremes of passion and violence; when our Lord Christ Himself, the infinitely holy, blessed, and glorious God, calmly endured such shame, such pain, such wrath, that the very utmost we can suffer after Him, is but only a faint shadow and resemblance of it? Certainly, we do, in a great measure make void the sufferings of Christ, and render them ineffectual, if we do not learn meekness and patience by that most excellent pattern and example that He hath set before us.

And now, certainly we are, beyond measure, stupid and senseless, if the serious consideration of all the causes and miseries which our blessed Saviour underwent, cannot affect us with a tender mourning for his sorrows, and a holy hatred of our sins which caused them. View Him from first to last, you shall find Him "a man of sorrow, acquainted" and familiar "with grief"

Was it not an infinite abasement that the great

God should lay by his glory, eclipse his brightness, and hide his Deity in a lump of clay ? that He should choose to be born of a mean and poor virgin ? The best entertainment He finds is among beasts in a stable. A manger is his cradle, and straw or hay the softest pillow his yearning mother can lay under Him.

Well: doth his life repair the meanness of his birth ? No: He is all along "a man of sorrows." He sustains Himself by a laborious calling; He is hated and reviled by the Jews: some railing at Him for a glutton and a drunkard; and some for a madman and possessed; and all for an impostor and deceiver. He hath not of his own where to lay his head; but is maintained only by the alms of a few well-disposed women. He is tempted by the devil; and afterwards endures a far sorer temptation from his Father's wrath, the extremity of which squeezed great drops of blood from Him. And, at last, He is betrayed by one of his own followers.

This was the course of his life. Let us follow Him to his death, and there see Him hanging among malefactors, as the chiefest of them; scurrilously mocked and derided, crowned with thorns, pierced to the heart; and the precious blood trickling from his head, to overtake those other rivers that ran from his side and feet. We see Him forsaken of his disciples; and, what is more, we hear Him complain of being forsaken by God too. And in the midst of all these agonies and tortures, we see Him at last give up the ghost, among the insulting clamors of his upbraiding enemies.

O blessed Saviour ! what eye can refrain from weeping, what heart from bleeding ! Is this the entertainment the world gives to the dearest pledge that ever God sent it ? Is this thy welcome into it ? Is this thy departure out of it ? Shall we mock and buffet, and scourge, and crucify, and pierce, and murder Thee ? and wilt Thou by these outrages committed against Thee, accomplish our salvation ? O victorious love ! that canst pardon when Thou art abused; that canst enliven when Thou art slaughtered; that canst exalt when Thou art abased; and canst bless by being Thyself accursed ! Christ was "made a curse for us !" O riches of grace, and miracle of mercy ! Can you bear all the torments and woes that He sustained ? "Is it nothing to you, all ye that pass by ? Behold, and see, whether ever any sorrow was like unto his sorrow, wherewith the Lord afflicted Him in the day of his wrath !" and, therefore, neither should any thankfulness and gratitude be like to ours, who are delivered from so great a wrath by his bearing of it.

Let us go, then, and prostrate ourselves before our gracious Saviour; admire and adore that love which we never can comprehend; and the full measure of which we can no more conceive than we could bear the wrath from which it hath delivered us.

Now, to Him that hath thus loved us, and washed us from our sins in his own blood; to Him be glory and dominion, praise and thanksgiving, through all ages, world without end.—*Bishop Hopkins.*

THE DEATH OF CHRIST.

When a man with a steady faith looks back on the great catastrophe of this day, with what bleeding emotions of heart must he contemplate the life and sufferings of his deliverer ! when his agonies occur to him, how will he weep to reflect that he has often forgot them for the glance of a wanton, for an heap of fleeting past pleasures which are at present aching sorrows !

How pleasing is the contemplation of the lowly steps our almighty Leader took in conducting us to his heavenly mansions ! In plain and apt parable, similitude and allegory, our great Master enforced the doctrine of our salvation; but they of his acquaintance, instead of receiving what they could not oppose, were offended at the presumption of being wiser than they: they could not raise their little ideas above the consideration of Him in those circumstances familiar to them, or conceive that He who appeared not more terrible or pompous, should have any thing more exalted than themselves; He in that place, therefore, would not longer ineffectually exert a power which was incapable of conquering the prepossession of their narrow and mean conceptions. Multitudes followed Him, and brought Him the dumb, the blind, the sick, and the maimed: whom when their Creator had touched with a second life, they saw, spake, leaped, and ran. In affection to Him, and admiration of his actions, the crowd could not leave Him, but waited near Him till they were almost as faint and helpless as others they brought for succor. He had compassion on them, and by a miracle supplied their necessities. Oh ! the ecstatic entertainment, when they could behold their food immediately increase to the distributer's hand, and see their God in person feeding his creatures ! O envied happiness ! But why do I say, envied ? as if our God did not still preside over our temperate meals, cheerful hours, and innocent conversations.

But though the sacred story is every where full of miracles, not inferior to this, and though in the midst of those acts of divinity, He never gave the least hint of a design to become a secular prince, yet had not hitherto the Apostles themselves any other hopes than of worldly power, preferment, riches, and pomp; but Peter, upon an accident of ambition among the Apostles, hearing his Master complain that his kingdom was not of this world, was so scandalized that He whom he had followed so long should suffer the ignominy, shame, and death which he foretold, that he took Him aside, and said, "Be it far from Thee, Lord ! this shall not be unto Thee:" for which he suffered a severe reprehension from his Master, as having in his view the glory of man rather than that of God.

The great change of things began to draw near, when the Lord of nature thought fit, as a Saviour and Deliverer, to make his public entry into Jerusalem, with more than the power and joy, but none of the ostentation and pomp of a triumph; He came humble, meek, and lowly: with an unfelt new ecstacy, multitudes strewed his way with garments and olive branches, crying with loud gladness and acclamation, "Hosannah to the Son of David, blessed is He that cometh in the name of the Lord !" At this great King's accession to his throne, men were not ennobled but saved; crimes were not remitted, but sins forgiven; He did not bestow medals, honors, favors; but health, joy, sight, speech. The first object the blind ever saw was the Author of sight; while the lame ran before, and the dumb repeated the Hosannah. Thus attended, he entered into his own house, the sacred temple, and by his divine authority expelled traders and worldlings that profaned it; and thus did He for a time, use a great despotic power, to let unbelievers understand that it was not want of superiority to all worldly wisdom, that made Him not exert it. But is this, then, the Saviour ? is this the Deliverer ? shall this obcsure Nazarene command Israel, and sit down on the throne of David ? Their proud and disdainful hearts, which were petrified with the love and pride of this world, were impregnable to the reception of so mean a benefactor; and were now enough exasperated with benefits to conspire his death: our Lord was sensible of their design, and prepared his disciples for it by recounting to them now more distinctly what should befal Him; but Peter, with an ungrounded resolution, and in a flush of temper, made a sanguine protestation, that though all men were offended in Him, yet would not he be offended. It was a great article of our Saviour's business in the world, to bring us to a sense of our inability, without God's assistance, to do any thing great or good; He therefore told Peter, who thought so well of his courage and fidelity, that they would both fail him, and even he should deny Him thrice that very night.

But what heart can conceive, what tongue utter the sequel ! Who is that yonder buffetted, mocked, and spurned ? Whom do they drag like a felon ? whither do they carry my Lord, my King, my Saviour, and my God ? and will He die to expiate those very injuries ? See where they have nailed the Lord and Giver of life ! how his wounds blacken, his body writhes, and his heart heaves with pity and with agony ! O Almighty sufferer, look down, look down from thy triumphant infamy ! Lo, He inclines his head to his sacred bosom ! Hark, He groans ! See, He expires ! The earth trembles, the temple rends, the rocks burst, the dead arise. Which are the quick ? which are the dead ? Sure nature, all nature is departing with her Creator.—*Joseph Addison.*

THE POWER OF GRACE.

Seeds of grace, though mixed with a mass of corruption, cannot be overcome by it; as gold cannot be altered in its nature by the dross, or transformed into the nature of the rubbish in which it lies. Grace is surely weakest at the first infusion, when it is newly landed in the heart from heaven, when the devil and the wickedness of man's nature have taken the alarm, and drawn together all the armies of hell to hinder its progress; yet, though it be thus in so weak a condition, indisposed to make a stout resistance, having got but little footing in the heart, and a man's own inclinations not well reconciled to it, nor his evil apprehensions and notions fully exterminated, and the predominant corruptions that held the empire before having received but their first wound, and being much unmortified, and grace also as yet but in a strange soil, not naturalized at all; yet is grace then so strong, that all the legions of hell cannot totally worst it; though it be like a grain of mustard-seed newly sown, yet it springs up into a mighty tree; for as the weakness of God is stronger than men, so is the weakness of grace stronger than sin in the event and issue. The meanest grace is above the highest intellectual parts, as the smile of a sunbeam is more powerful to chase away the grim and sour darkness of the night than the sparkling of a diamond. According to the degrees of its growth, its effects are wonderful; as a small spark, by a breath of wind growing into a flame, may fire and consume a spacious and stately building.—*Stephen Charnock.*

CHEERFULNESS THE DUTY OF THE CHRISTIAN.

The more delight we have in God, the more delight He will have in us. He takes no pleasure in a dumpish service. It is an uncomely sight to see a joyful sinner and a dumpish petitioner. Why should we not exercise as much joy in holy duties

as formerly we did in sinful practices ? How delightfully will men sit at their games, and spend their days in gluttony and luxury ! And shall not a Christian find much more delight in applying himself to God ? We should delight that we can, and have hearts to ask such gifts, that thousands in the world never dream of begging. To be dull, is a discontentedness with our own petitions. Delight in prayer is the way to gain assurance. To seek God, and to treat Him as our chief good, endears the soul to Him. Delighting in accesses to Him will inflame our love. And there is no greater sign of an interest in Him than a prevalent estimation of Him. God casts off none that affectionately clasp about his throne.—*Ib.*

OF THE COVETOUS.

He is a servant to himself, yea to his servant; and doth base homage to that which should be the worst drudge. A lifeless piece of earth is his master, yea his God, which he shrines in his coffer, and to which he sacrifices his heart. Every face of his coin is a new image, which he adores with the highest veneration; yet takes upon him to be protector of that he worshippeth; which he fears to keep, and abhors to lose: not daring to trust either any other God, or his own. Like a true chemist, he turns every thing into silver, both what he should eat, and what he should wear; and that he keeps to look on, not to use. When he returns from his field, he asks, not without much rage, what became of the loose crust in his cup-board, and who hath rioted among his leeks. He never eats good meals, but on his neighbor's trencher; and there he makes amends to his complaining stomach for his former and future fasts. He bids his neighbors to dinner, and when they have done, sends in a trencher for the shot. Once in a year, perhaps, he gives himself leave to feast, and for the time thinks no man more lavish; wherein he lists not to fetch his dishes from far nor will be beholden to the shambles, his own provison shall furnish is board with an insensible cost, and when his guests are parted, talks how much every man devoured, and how many cups were emptied, and feeds his family with the mouldy remnants a month after. If his servant break but an earthen dish for want of light, he abates it out of his quarter's wages. He chips his bread, and sends it back to exchange for staler. He lets money, and sells time for a price; and will not be importuned either to prevent or defer his day; and in the meantime looks for secret gratuities, besides the main interest, which he sells and returns into the stock. He breeds of money to the third generation; neither hath it sooner any being, than he sets it to beget more. In all things he affects secrecy and propriety: he grudgeth his neighbor the water of his well: and next to stealing, he hates borrowing. In his short and unquiet sleeps he dreams of thieves, and runs to the door, and names more men than he hath. The least sheaf he ever culls out for tithe; and to rob God holds it the best pastime, the clearest gain. This man cries out above other men, of the prodigality of our times, and tells of the thrift of our fore-fathers. How that great Prince thought himself royally attired, when he bestowed thirteen shillings and four pence on half a suit. How one wedding gown served our grandmothers, till they exchanged it for a winding sheet; and praises plainliness, not for less sin, but for less cost. For himself, he is still known by his fore-fathers' coat, which he means, with his blessing, to bequeath to the many descents of his heirs. He neither would be poor, nor be accounted rich. No man complains so much of want, to avoid a subsidy; no man is so importunate in begging, so cruel in exaction; and when he most complains of want, he fears that which he complains to have. No way is indirect to wealth; whether of fraud or violence. Gain is his godliness; which, if conscience go about to prejudice, and grow troublesome by exclaiming against, he is condemned for a common barretor. Like another *Ahab* he is sick of the next field, and thinks he is ill-seated, while he dwells by neighbors. Shortly, his neighbors do not much more hate him, than he himself. He cares not (for no great advantage) to lose his friend, pine his body, damn his soul; and would despatch himself when corn falls but that he is loth to cast away money on a cord.—*Bishop Hall.*

—

OF THE VAIN-GLORIOUS.

All his humors rise up into the froth of ostentation; which if it once settle, falls down into a narrow room. If the excess be in the understanding part, all his wit is in print; the Press hath left his head empty; yea, not only what he had, but what he could borrow without leave. If his glory be in his devotion, he gives not an alms but on record; and if he have once done well, God hears of it often; for, upon every unkindness he is ready to upbraid him with merits. Over and above his own discharge, he hath some satisfactions to spare for the common treasure. He can fulfil the law with ease, and earn God with superfluity. If he have bestowed but a little sum in the glazing, paving, repairing of God's house, you shall find it in the church window. Or, if a more gallant humor possess him, he wears all his land on his back; and walking high, looks over his left shoulder, to see if the point of his rapier follow him with a grace He is proud of another man's horse; and well mounted, thinks every man wrongs him, that looks not at him. A bare head in the street, doth him more good than a meal's meat. He swears big at an ordinary, and talks of the court with a sharp accent; neither vouchsafes to name any not honorable, nor those without some term of familiarity; and likes well to see the hearer look upon him amazedly, as if he said, How happy is this man that is so great with Great-Ones ! Under pretence of seeking for a scroll of news, he draws out an handful of letters endorsed with his own style, to the height: and half reading every title, passes over the latter part, with a murmur; not without signifying what Lord sent this, what great Lady the other; and for what suites; the last paper (as it happens) is his news from his honorable friend in the French court. In the midst of dinner, his lacquey comes sweating in, with a sealed note from his creditor, who now threatens a speedy arrest, and whispers the ill news in his master's ear, when he aloud names a Counsellor of State, and professes to know the employment. The same messenger he calls with an imperious nod; and after expostulation, where he hath left his fellows, in his ear sends him for some new spur-leathers or stockings by this time footed; and when he is gone half the room, recalls him and saith aloud—*It is no matter, let the greater bag alone till I come;* and yet again, calling him closer, whispers (so that all the table may hear) *that if his crimson suit be ready against the day, the rest need no haste.* He picks his teeth when his stomach is empty, and calls for pheasants at a common Inn. You shall find him prizing the richest jewels, and fairest horses, when his purse yields not money enough for earnest. He thrusts himself into the press, before some ladies; and loves to be seen near the head of a great train. His talk is how many mourners he furnished with gowns at his father's funerals, how many messes, how rich his coat is, and how ancient, how great his alliance: what challenges he hath made and answered; what exploits he did at *Calais* or at *Newport;* and when he hath commended others' buildings, furnitures, suites, compares them with his own. When he hath undertaken to be the broker for some rich diamond, he wears it; and pulling off his glove to stroke up his hair, thinks no eye should have any other object. Entertaining his friend, he chides his cook for no better cheer, and names the dishes he meant, and wants. To conclude, he is ever on the stage, and acts still a glorious part abroad, when no man carries a baser heart, no man is more sordid and careless at home. He is a Spanish soldier on an Italian theatre; a bladder full of wind, a skin full of words, a fool's wonder, and a wise man's fool.—*Ibid.*

Ecclesiastical Intelligence.

MASSACHUSETTS.

Massachusetts Convention.—The convention of the diocese of Massachusetts held its annual meeting at Springfield, on Wednesday, June 9th, the bishop presiding. A good number of the clergy and lay delegates were present.

The convention was organized at 10 o'clock. The Rev. Alfred Baury, of Newton, was elected secretary; after which, morning prayer was read by the Rev. Mr. Baury, and a sermon preached by the Rev. John L. Watson, of Trinity Church, Boston. The communion was administered by the bishop, assisted by the Rev Mr. Baury. The business of the convention was conducted with the greatest harmony.

The following officers were elected:—Delegates to the general convention: the Rev. Drs. Morss and Strong, and the Rev. Messrs. Watson and Clark, of the clergy, and E. H. Robbins, W. Appleton, E. A. Newton, and Samuel L. Crocker, Esqrs., of the laity. Standing committee, Rev. Messrs. Watson, Clark, and Edson, of the clergy, and W. D. Sohier, B. Howard, and R. Farley, Esqrs., of the laity. Rev. Mr. Fuller, of Andover, was chosen to preach the next convention sermon, and the Rev. Mr. Lee, his substitute.

On Tuesday evening the Rev. Dr. Morss, of Newburyport, preached an interesting sermon before the Society for the Relief of destitute Widows and Orphans of Clergymen. On Wednesday evening the Rev. Mr. Clark, of Boston, preached to a large congregation; after which the Bishop confirmed seven persons.

The parochial reports give a very favorable view of the state of the diocese.

Resolutions were passed, expressive of gratitude for the restoration of the health of our beloved bishop, and of the earnest desire of the diocese that his valuable life might be long spared.

The convention adjourned at 10 o'clock on Wednesday evening, after prayer and benediction by the bishop.—*Ch. Witness.*

—

Lowell.—It may not be known to all our brethren, that a very promising effort is in progress at Lowell, with a view to the establishment of a second Episcopal Church in that growing city. The Rev. A. D. McCoy commenced his labors in

this enterprise on the 23d day of August last. A correspondent, under date of June 7th, writes :—

'Our hall, which will seat two hundred and thirty persons, has been filled with worshippers, for the last four months. Sunday evenings it has been very full ordinarily. Feb. 25th, there were nine persons confirmed in St. Anne's from the hall. Yesterday there were twelve. I have baptized in the hall seven adults. Our great hindrance is the want of a place of worship sufficient to accommodate a larger number; which may God, in due time, direct us to obtain.'

Shall not this good work be sustained? May God give to this infant society a temple, 'made with hands,' from whose portals many souls may pass to that temple of God, which is *not* made with hands, eternal in the heavens!'—*Ibid.*

Bishop Griswold visited St. Anne's Church on Trinity Sunday, June 6. In the morning he gave an excellent address from the chancel, and administered the Lord's supper. In the afternoon he preached to a very full and attentive congregation, and administered confirmation to twenty-three persons. In the evening he preached in Chapel Hall, which was well filled on the occasion. The bishop's ministrations were exceedingly solemn and affecting, and his discourses were of that deeply practical and pertinent character for which he is so distinguished.

The bishop of the diocese will visit Trinity and Christ Churches, in this city, on Sunday next; the former in the morning, and the latter in the afternoon.—*Ibid.*

CONNECTICUT.

CONNECTICUT CONVENTION.—Owing to an accident on the rail road yesterday morning, we did not arrive at Hartford in season for the morning service, and consequently we can speak only from the accounts of others. The sermon was preached by the Rev Dr. Holcomb, morning prayer being read by the Rev. Mr. Huntington.

The Bishop then admitted the Rev. Mr. Purves to the holy order of the priesthood, and Mr. C. Nichols to the diaconate. The former was presented by the Rev. Dr. Meade, of Norwalk, the latter by Rev. Mr. Coit. The clergy who joined in the imposition of hands, were the Rev. Drs. Meade and Holcomb, Rev. Messrs. Huntington, Burgess, and Coit.

We were deprived of the pleasure of listening to the Bishop's Address, in the afternoon, by a sudden indisposition, which prevented his attendance on Convention during the afternoon. The Reports of the Treasurer of the Christian Knowledge Society, and of the Convention Fund, were read and referred. Also the Report of the Committee appointed at the last Convention, on the subject of Ecclesiastical Organization, was read and accepted.

In the evening the sermon was preached before the Christian Knowledge Society, by the Rev. J. H. Nichols. The discourse in the morning we did not hear, but it is well spoken of. That in the evening was an excellent one. We hope to be able to procure both for publication.—*Prac. Ch. and Ch. Chronicle.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county. Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, Westchester county, Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Friday, July 23, Cold Spring, Putnam county.

Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing. Dutchess county, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Catskill, Greene county, Consecration A. M., Confirmation P. M., Friday, 13, Saratoga Springs, Saratoga county. Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Christ Church, Poughkeepsie, Dutchess county. 16, Pleasant Valley. 17. Lithgow. Thursday, 19, Pawlings. 20, Patterson, Putnam county, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, A. M., North Salem, Westchester county. 4 P. M., Somers. 23 Bedford. Wednesday, 25, Whiteplains. 26, Rye. 27, Mamaroneck. 28, New Rochelle.

Twelfth Sunday after Trinity, August 29, A. M., Eastchester; 4 P. M., Westchester. 30, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

TO THE CLERGY AND CHURCHES OF THE DIOCESE OF NEW-YORK.

Brethren :—When it last happened, in 1830, that the fourth day of July, the Anniversary of our National Independence, occurred on Sunday, the then bishop of this diocese, my immediate predecessor, agreeing in the sentiment expressed by several of the clergy and laity, that it would be right in itself, and of benefit in its consequences, to have the services of the day appropriate to the occasion of the national jubilee, set forth a form of service to be used accordingly. Many of you remember the satisfaction which was thus given, and the benefit which, there was reason to hope, would result to the cause of religion and the Church; and as inseparable from it, to our beloved country, and to its citizens in every social and individual capacity.

I trust there is not wanting, in the beloved clergy and laity of my diocese, a deep conviction that the Christian religion is the only true source of individual, social, and civil welfare, and that there therefore rests upon the Church, as the divinely appointed conservator and dispenser of that religion, the sacred obligation to do what she can, rightly and judiciously, to commend that religion to the just appreciation and practical adoption of the community.

In aid of this legitimate peculiar work of the Church of God, I have thought it proper, and a duty, to set forth a Form of Prayer to be used in this diocese on the fourth day of July, when that day shall happen on a Sunday, as will be the case this year, and also in other years, where the religious observance of the day shall be deemed proper and desirable.

Commending the signal dispensation of Divine Providence that day commemorated, both in itself and its happy consequences, to your devout Christian meditation, exhorting you to faithful prayer that it may be overruled to the perpetual good of our nation and its citizens, and to the glory of the Great Being who therein manifested His power and goodness; and especially earnestly beseeching every one of you to do what in him rightly lies to discourage and suppress all intermixture, in the celebration of the event, of ungodly, immoral, and scandalous mirth, with that joy, which only should fill the heart of the Christian patriot; I invite you all to solemn union in the appointed service for the day, and remain, with my blessing upon you all, your affectionate diocesan,

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.

Fairfield, Herkimer County, }
New-York, May 28, 1841. }

P. S. The service set forth, is substantially as was that appointed in 1830, the same with one published in what is termed the Proposed Book. Copies have been sent to the several clergy of the diocese; and it is on sale at the store of Messrs. Swords, Stanford & Co., 152 Broadway, New-York.

As a portion of the *responsive* exercises of the Morning Prayer is included in this special service, it would be obviously proper, that it be distributed generally in the congregations.

A FORM OF PRAYER FOR THE FOURTH OF JULY.

Whereas, it has been found expedient and desirable, that when the Fourth Day of July, the Anniversary of the Independence of these United States, shall fall on a Sunday, the services of the day should be appropriated to it as such; and whereas a religious observance of the said anniversary is sometimes thought proper in other years: Therefore, I hereby set forth the following Form of Prayer and Thanksgiving for the Fourth Day of July, to be used in the Diocese of New-York, when the said day shall fall on a Sunday, and whenever, in other years, the religious observance of the day shall, in any parish, be deemed expedient and desirable.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, May 5, 1841.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD,

For the inestimable Blessings of Religious and Civil Liberty; to be used in the Diocese of New-York, on the Fourth Day of July, when that day shall fall on Sunday, and in other years, in any parish in which its religious observance may be deemed expedient and desirable.

¶ The service shall be as usual, except where it is hereby otherwise appointed.

¶ Among the Sentences at Morning and Evening Prayer shall be the following :—

The Eternal God is thy refuge, and underneath are the everlasting arms. Deut. 33 : 27.

Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew. Deut. 33 : 28.

Happy art thou, O Israel; who is like unto thee, O people favored by the Lord: the shield of thy help, and who is the sword of thy excellency. Deut. 33 : 29.

The Lord hath been mindful of us, and he shall bless us; he shall bless them that fear him, both small and great. Psalm 115 : 12, 13.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men! Psalm 107 : 21.

¶ Instead of *O come let us sing*, etc., the following Hymn shall be said or sung :—

My song shall be always of the loving kindness of the Lord; with my mouth will I ever be showing his truth, from one generation to another.

The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

Who can express the noble acts of the Lord, or show forth all his praise!

The works of the Lord are great, sought out of all them that have pleasure therein.

For he will not alway be chiding; neither keepeth he his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our wickedness.

For look how high the heaven is in comparison of the earth; so great is his mercy toward them that fear him.

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.

Thou, O God, hast proved us; thou also hast tried us like as silver is tried.

Thou didst remember us in our low estate, and redeem us from our enemies; for thy mercy endureth for ever.

¶ PROPER PSALMS.

Morning Prayer. The Tenth Selection.

Evening Prayer. The Ninth Selection.

¶ PROPER LESSONS.

Morning Prayer. First Lesson; Deut. viii. Second Lesson; Romans xiii.

Evening Prayer. First Lesson; Deut. x. 12. Second Lesson; Romans xii.

¶ After the General Thanksgiving, at Morning and Evening Prayer, the following shall be said :—

O God, whose name is excellent in all the earth, and thy glory above the heavens; who, as on this day, didst inspire and direct the hearts of our Delegates in Congress, to lay the perpetual foundations of peace, liberty, and safety; we bless and adore thy glorious Majesty for this thy loving kindness and providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee, its only Author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science, throughout this land, till the wilderness and solitary place be glad through us, and the desert rejoice and blossom as the rose. This we beg, through the merits of Jesus Christ, our Saviour. *Amen.*

O God, who art the blessed and only Potentate, the King of kings and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name, for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy, and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come, and, reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties, as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church. Change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to

irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ THE COLLECTS.

Almigh y God, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy Church, and in the protection of every nation and people professing thy holy and eternal truth, and putting their sure trust in thee: we yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence, which we commemorate this day. Wherefore, not unto us, O Lord, not unto us, but unto thy name be ascribed all honor and glory, in all churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son, Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ THE EPISTLE.—Philip. iv. 4.

Rejoice in the Lord always; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

¶ THE GOSPEL.—St. John, viii. 31.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you. Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed.

We learn by the Eastern papers, that the Rev. Jno. S. Stone, D. D., of Boston, has given notice of his intention to leave his present parish, and remove to Brooklyn, to take charge of Christ Church, recently under the care of the Rev. Kingston Goddard. Mr. Goddard, we understand, has been invited to Providence, R. I We hope his health is sufficiently recruited to induce him to accept their call to the parish of St. Stephen's, and that his labors will be greatly blessed.—*Ep. Rec.*

REMOVAL.—The Rev. Marshall Whiting, having removed from Geddes, Onondaga county, to Astoria, L. I., requests that all letters and papers intended for him, may be directed accordingly.

WESTERN NEW-YORK.

CONFIRMATION.—Bishop De Lancey held a confirmation in St. Luke's Church, Rochester, on Tuesday, in Whitsun week, June 1st. Morning prayers were read by the Rev. Mr. Appleton of Avon, assisted by the Rev. Mr. Douglass, of Medina, who read the lessons. The Bishop preached and confirmed 15 persons. The confirmation preface was read by the Rev. Dr. Whitehouse, the rector. The Rev. Mr. Woodward of Connecticut, and the Rev. Mr. Chipman of Brockport, were also present.

The above recorded Episcopal acts, closed the Bishop's tour in the Northwestern section of the diocese, during which we notice that he has, in 26 days, preached 31 times, baptized 3 infants, administered the Holy Communion once, confirmed 189 persons, in 17 churches, and travelled about 375 miles. The general improvement of our congregations, in zeal and interest for religion and the Church, is matter of devout thankfulness to the great head of the Church.—*Gospel Mess.*

ST. JAMES' CHURCH, SKANEATELES.—Bishop De Lancey spent Sunday, the 6th, in this interesting village, where he preached, both morning and afternoon, and at the latter time confirmed 8 persons. The Skaneateles Democrat of the 11th says, "The church was crowded to excess; and though the heat was oppressive, we saw not the least sign of impatience; a more attentive congregation, or more impressive services, we have never witnessed in this village." The same paper adds, that the Bishop's address to the persons confirmed, "was of the most affectionate character."—*Ibid.*

The vestry of St. John's Church, Clyde, Wayne county, has made arrangements with the Rev. Levi H. Corson, for the permanent supply of that parish.—*Ibid.*

The Rev. Mr. Watkins, of Pierrepont Manor, having removed to Cape Vincent, Jefferson county, and taken charge of St. John's Church, in that place, requests that all papers and letters for him may be addressed accordingly.—*Ibid.*

PENNSYLVANIA.

CONSECRATION.—On Whitsunday, May 30th, St. James' Church, Schuylkill Haven, was consecrated by Bishop H. U. Onderdonk. It is a very neat and commodious edifice, and highly creditable to the zeal and energy of the congregation and of particular individuals.—*Ep. Rec.*

The corner stone of St. Paul's Church, Schuylkill county, (Minersville,) was laid by Bishop H. U. Onderdonk, on Monday, May 31st.—*Ib.*

Rev. Geo. P. Hopkins, having removed to Tioga county, Pa., requests that all letters and papers be directed to him at Lawrenceville, Tioga county, Pa.—*Banner of the Cross.*

ORDINATION.—On Wednesday, June 2d, in Christ Church, Pottstown, the Rev. George Burcker, deacon, was admitted to the Holy Order of Priests, by Bishop H. U. Onderdonk. The Rev. Messrs. Bull, Morgan, Mintzer, Stem, and Peck, were present and assisting.—*Ib.*

MICHIGAN.

On Monday evening, May 17, Bishop McCoskry visited the parish of St. Andrew's, Ann Arbor, and confirmed sixteen persons. Evening prayer was read by the Rev. H. P. Powers, the lessons by the Rev. M. Hirst. The bishop preached.

The next day, in the same church, he held an ordination, when Mr. Montgomery Schuyler was admitted to the holy order of deacons. On this occasion, morning prayer was read by the Rev. M. Hirst, the lessons by the rector, (Rev. F. H. Cuming,) who also presented the candidate; the sermon by the bishop, who also administered the holy communion, assisted by the rector.

On the evening of the same day, he visited the parish of St. Luke's Ypsilanti, and confirmed five persons. Prayers were read by the Rev. Mr. Schuyler, the lessons by the Rev. Mr. Cuming, the preface to the order of confirmation, by the rector, the Rev. Mr. Powers, sermon by the Bishop.—*West. Epis Obs.*

On Friday, the 16th April, confirmed 7 in Trinity Church, Monroe. On Sunday, the 18th, preached and confirmed 9 in the A. M. in the Methodist Church at Adrian, for the congregation of Christ Church; their chapel not being yet in a condition to hold their services. In the afternoon, services were again held, and the Bishop preached. In the evening, in St. Peter's Church, Tecumseh, after prayers, Rev. Messrs. Cuming and Hirst, preached and confirmed 12. Other clergy present, Messrs. O'Brien, Lyster, and Stout. Monday afternoon, in St. Patrick's, Clinton, preached and confirmed 3. (In January, (4th,) others were confirmed in this Church.) Present Rev. Messrs. Powers, Cuming, Kirk, O'Brien, Lyster, and the Rector. Tuesday evening, 20th, preached, confirmed 4 in St. Paul's Church, Jackson. Sunday, the 25th, consecrated a church at Gravel Rapids; and in the afternoon, confirmed in the same Church. This was a day of peculiar interest, as the writer has been informed. On Sunday, the 2d May, the Bishop preached and confirmed 8 in Grace Church, Jonesville. Other services were performed during this tour of the Bishop, accompanied by Messrs. Powers and Cuming, at Ionia—Griswold, the Indian Mission; Gull Prairie, Kalamazoo—Marshall, Albion, and Homer; but the writer, not being informed of the number confirmed, is unable to give the particulars. Though the Church in this diocese is more depressed in a pecuniary point of view, than ever before, in spiritual things there is gradual improvement, for which we desire to thank God. If any body of clergy are likely to know how to be "*abased*" and to "*suffer loss*," it is those of Michigan.—*Ep. Recorder.*

CHURCH OF ENGLAND.

A meeting was held in London on the 27th April, for the purpose of establishing and perpetuating a fund for the maintenance of additional Colonial Bishoprics. His Grace the Archbishop of Canterbury presided, and the subscriptions announced at the close, amounted to the large sum of 28,000*l.* The following were amongst the donations to this important object;—

"Her Majesty the Queen Dowager, 2,000*l.*; the Society for Promoting Christian Knowledge, 10,000*l.*; the Society for the Propogation of the Gospel, 5,000*l.*; the Church Missionary Society, 600*l.* a-year, to continue until they should be enabled to make a grant of land, which it was their intention to make as soon as possible; the Colonial Church Society, 412*l.*; the Archbishop of Canterbury, 1,000*l.*; the Archbishop of Armagh, 500*l.*; the Bishop of London, 1,000*l.*; the Bishop of Winchester, 300*l.*; the Bishop of Durham, 315*l*; the Bishop of Calcutta, 25*l.*; the Bishop of Bangor, 200*l.*; the Bishop of St. Asaph, 200*l.*; the Bishop of Landaff, 200*l.*; the Bishop of Salisbury, 100*l.*; the Bishop of Chichester, 50*l.*; the Dean of Chichester, 200*l.*; the Dean of Westminster, 200*l.*; the Dean of Leighlen, 100*l.*; Sir Thomas Dyke and Mr. Acland, 500*l.*; Lord Bexley, 100*l.*; Colonel Austen, 100*l.*; the Marquis of Cholmondely, 500*l.*; John Gladstone and sons, 1000*l.*; Mr. George Frere, 100*l.*; Mr John Hardy, 250*l.*; Mr. Benjamin Harrison, 100*l*; Mr. Justice Patterson, 50*l.*; Mr. John Labouchere, 100*l.*; Messrs Manning and Anderson, 100*l.*; Rev. T. Randolph, 100*l.*; Rev. H. Randolph, 100*l.*; Mr Henry Sykes Thornton, 100*l*; Sir H. Dukefield, 100*l.*, Mr. Joshua Watson, 100*l.*" etc.

We observe with much pleasure that the Queen Dowager, with her accustomed liberality, has subscribed 20*l.* toward the erection of the new parish church at Portsea. Her Majesty has also given

20*l.* toward the erection of a new church at Stokes Bay near Gosport.—*Hampshire Telegraph.*

The Bishop of Bath and Walls has given 100*l.* toward defraying the expenses of the building of a new church at Yeovil.

Some benevolent person has, within the last few days, sent anonymously the munificent sum of 500*l.* toward building a new church at Lenton.—*Derby Mercury.*

The Countess of Powis laid the first stone of Chisbury New Church, Middleton, Salop, on Monday last, the Earl of Powis and the Ladies Herbert, Sir O. P Wakeman, Bart., and a large circle of the local gentry, being present.

We understand a chapel-of-ease is about to be erected in the hamlet of Pleaseley Hill, owing to the liberality of S. Siddon, Esq., who has kindly offered to give an eligible site for the erection of one there, and to contribute also to the expense which will be incurred in building it.—*Nottingham Journal.*

There is a common error generally prevalent, that the Bishop receives a fee of 1000*l.* on the consecration of a new church. We are glad to be enabled to give a practical denial to this report in the instance of the consecration of the new church at Walsall, on which occasion the Bishop, instead of receiving 1000*l.* gave the amount of his actual and ancient fee, namely, 6*l.* 13*s.* 4*d.*—*Staffordshire Advertiser.*

Church Education Society.—There are at present, 60,000 children receiving instruction under this invaluable Society. Free grants to schools have been made, amounting to 800*l.*; and twenty-eight masters have been trained, or are in course of training to conduct those schools. It is, as our readers are well aware, but a short time in existence. It has sprung, as they also know, out of the necessities of the times, and owes its origin to the discouragement which all who profess the religion of our Government is sworn to maintain and advance, receive from that government. It is supported, exclusively by voluntary contributions. It purposes to train the children of Protestants in the system and according to the formularies of the Established Church, contained in the liturgy and prescribed by the rubric. But it offers to such parents as entertain conscientious objections to these forms, to educate their children simply in the knowledge of the Holy Scriptures. A system so simple and intelligible cannot fall to pieces by a mistake and dispute among its supporters about its character and objects. As, therefore, it advances the knowledge of the truth, it must spread peace along with it, and thus ensure its permanence and stability with its usefulness.—*Ulster Times.*

Literary.

[*For the Church Record.*]

OLD ENGLISH LITERATURE.

NUMBER XIX.

STERNE'S SERMONS.

In no department of Literature, perhaps, (considered as *such*,) is a greater decline more manifestly evident than in the eloquence of the Pulpit. Most of the current spoken eloquence is confessedly very vapid, and even tiresome when transferred to paper. Sergeant Talfourd, a man of elegant poetic talent and a popular debater, a very considerable portion of whose enviable reputation is derived from his efforts at the Bar and in the House, acknowledges the fact in explicit terms in his memoirs of Charles Lamb. This declaration from the pen of the author of Ion, should, certainly, weigh as powerful evidence with those who consider the transitory impressions a practiced and fluent speaker can create, as incomparably superior to the elaborate thought and rich fancy of the studious author. There are popular speakers, both in the Pulpit and in the Senate, whose oratorical art enables them to control or excite the passions at will, who, yet, prudently abstain from publication, and thus tacitly confess the decay of the Literature of Eloquence and their inferiority as writers. It is no disgrace for a man to be inferior in one department, merely because he is excellent in another. Speaking and writing are separate arts, and the distinct merits of each are only confounded by those who cannot discriminate, but know only how to extol or condemn. The nice shades of difference, which constitute this (so real) distinction, are perfectly perceptible and unquestionably true. We are acquainted with and have listened to brilliant speakers, whose written compositions are below mediocrity, or, at best, only on a par with it. But this should not oblige us to deny the palpable fact, of the great scarcity of good (not to say) excellent sermons, published now-a-days.

A defect of literary accomplishment, then, among the body of the clergy, may be taken as the cause of the inferiority of modern sermons. Style and manner is not sufficiently attended to. Art is neglected, and yet Pulpit Eloquence is an art, as much so as political, and a higher art, at the same time. Natural eloquence is not enough, by itself; it must be trimmed and trained, by scholarship, research, elegance and breeding. To the sacred character of Divine, must be appended the no less valuable though less sacred characters of scholar, critic, orator and gentleman. Arrayed in such vestments the clerical character shines the leading order. Deprived of these accessory qualities and ornaments, it is likely to be abused and degraded.

The clergy and religious critics of certain denominations, appear to think just the reverse of this to be the correct view. Learning and eloquence they seem to hold in puritanical abhorrence, and to consider the cause of Religion disgraced by the splendid displays of human genius. They oppose taste to piety, and an evangelical spirit to an inventive imagination; as if, for a moment, a man of sense could conceive any preference or even hint at a comparison. Such parallels are offensive, both to Religion and to Criticism. Narrow bigots! Ought they not rather to regard the highest efforts of intellectual power as the truest adoration of the Supreme Being? To honor or glorify that sacred name, is it not the loftiest occupation of humanity? a hymn to its praise, the sublimest strain of poesy? in so much, that a man can evince no higher ambition than that of the Great Preacher.

The perfect Pulpit orator should be a saint and an orator, united—a Paul, an Augustine, a Jeremy Taylor. No years of study, no libraries, no studious pursuits are wasted on him, whose office it is to minister at the altar. His is the highest of all duties; that of Adoration and Prayer: to perform these duties with dignity, ignorance is by no means the most fitting preparative.

A consequence of this vitiated style of composition, is seen in the vitiated taste of audiences. They take their standard from contemporary preaching (few scholars constituting modern congregations,) and that standard is, too often, a low one.

The spirit of the age, also, hostile to fanciful illustration or refined speculation in sacred discourses, and rather looking to utilitarian logic, has, we are apt to imagine, cast a chilling influence over the imagination, and rendered the warm and glowing appeals, tame and cold.

Be the causes what they may, however, the fact remains, of a very certain declension in the Eloquence of the Chair, (as the French term Pulpit Oratory,) since the days of the old Divines. Whether they were a priviledged race of men, had stronger thoughts, and more capacious heads, or more affectionate and philanthropic hearts, we will not attempt to determine. That they were far better scholars than the present race is confessed: that they had more Poetry in them is granted—and, it is also admitted, that their Poetry did their piety no material injury; nay, that it heightened and refined it.

From Berkeley, who can hardly be classed with the old divines, we pass to Sterne, a complete modern. The learning of Sterne (chiefly stolen, as that arch detector of plagiarisms, Dr. Ferrier, has shown,) gives to his composition, at times, the air of antiquity, as well as his occasional imitations of Rabelaisian wit. Quaint names, obsolete references cloud and darken his page. But his genuine humor, his sure pathos, his dramatic style, are essentially modern.

Laurence Sterne, the admirable comic painter, the sweet elegiac prose Poet of humanity, united to his other various characters that of Divine. And, surely, the clerical profession never included a more sterling wit in its ranks, nor held a member much less fitted for his sacred functions. Motley never wore a severer garb than the "good-fellows" Sterne exhibited, in his robes of office. In common with all judicious critics, we cannot look on Sterne, the clergyman, with the favoring eyes we could wish: but Sterne *had* other claims; still *has*, on our love. If the current accounts of Sterne be correct, especially his desertion of Poor Maria: if the contemporary anecdotes of his life, habits and conversation are veracious; if his own printed letters (which he was anxious to collect and destroy,) are to be literally taken, we fear a verdict *against* the author would be the only result.

The riant humor of the wit, we apprehend, was translated into an unbecoming levity in the priest, and, say what we may, an instinct of reverence for holy things, no less than the mere outside decorums of the world, requires a certain gravity, (especially at peculiar seasons,) in the Ambassador of the Lord of Heaven. The character of a wit is not the highest aim of a good Priest. It smacks too much of indifference and contempt. The sermon in Tristram Shandy, read by the Corporal with not a little unction, and commented upon by my Father and my Uncle Toby with less of critical acumen than of genial sympathy, paved the way for the publication of "The Sermons of Mr. Yorick." Had Sterne never published Tristram Shandy and the Sentimental Journey, it is not likely these sermons had ever have been published, or if published, would probably have shared the fate of countless volumes of the same class. But the name of the author was now famous, a pass through the gate of Immortality: that name, which the judicious tutor would not allow to be erased from the ceiling of his school-room, written by the boy Sterne, and saying, it would come to honor; that name, we repeat, was a sufficient magnet for any publisher.

These sermons became very popular: so much so, as to induce a dogmatic adviser to the young, to

exclaim bitterly against them. To call them sermons, is almost a misnomer. They are moral essays with ornaments, and in the mere form of a sermon We find the general manner of Sterne to prevail in them, curbed by the strong restraints of time and place. The wit is thin and meagre where it occurs, which is not very often. There is nothing of powerful eloquence or very fine sentiment, but a great deal of artificial declamation. Its tone is hollow: the general air, is that of assumed sincerity. The style is perfectly clear and, occasionally, animated. Vivid sentences, as a matter of course in a writer like Sterne, often occur. Sterne's satirical passages are very pointed: we quote a few. "Look out of your door—take notice of that man: see what disquieting, intriguing, and shifting, he is content to go through, merely to be thought a man of plain dealing: three grains of honesty would save him all this trouble—alas! he has them not." "But here comes Generosity: giving—not to a decayed artist, but to the arts and sciences themselves. See, he *builds not a chamber in the wall apart for the prophet;* but whole schools and colleges for those who come after. Lord! how they will magnify his name! it is in capitals already; the first, the highest, in the gilded rent-roll of every hospital and asylum." A line of simple pathos succeeds: "*One honest tear, shed in private over the unfortunate, is worth it all.*" A little beyond; "Hark! that—the sound of that trumpet—let not my soldier run: it is *some good* Christian giving alms. O, Pity! thou gentlest of human passions! soft and tender are thy notes, and ill accord they with so loud an instrument."* Sterne's characteristic ingenuity of thought and expression does not fail him, in these sermons. Like all professed wits, he is apt to slumber over a moral dissertation, but give him a dramatic scene, a piece of pathetic or satirical description, a scene of moment and he rouses himself. In his grave passages, he moralizes somewhat after Labruyere. In selecting topics he is very happy, whether historical events or characters; or domestic themes of familiar duty. He dilates on these, in his peculiar manner, ingeniously and agreeably—he rarely attempts more. Sterne's Sermons are much of the same cast. "The Prodigal Son" is one of the best: a prodigal waste of ingenuity, finally and most unexpectedly turning on the benefits and disadvantages of foreign travel. In one passage he has imitated Taylor with considerable effect. He recapitulates "the sad items" of his extravagance and folly, it is a picture of gorgeous profusion. "The feasts and banquets which he gave to whole cities in the East,—the costs of Asiatic rarities, and of Asiatic cooks to dress them,—the expenses of singing men and singing women, the flute, the harp, the sackbut, and of all kinds of music. The dress of the Persian courts, how magnificent! their slaves, how numerous! their chariots, their horses, their palaces, their furniture, what immense sums they had devoured! what expectations from strangers of condition! what exactions! How shall the youth make his father comprehend, that he was cheated at Damascus by one of the best men in the world; that he had lent a part of his substance to a friend at Nineveh, who had fled off with it to the Ganges; that a whore of Babylon had swallowed his best pearl and anointed the city with his balm of Gilead; that he had been sold by a man of honor for twenty shekels of silver, to a worker in graven images; that the images he had purchased had profited him nothing; that they could not be transported across the wilderness, and had been burnt with fire at Shusan; that the apes* and peacocks, which he had sent for from Tarsus, lay dead upon his hands; and that the mummies had not been dead long enough which he had brought him out of Egypt." What a catalogue of expensive luxuries!

With most audiences Sterne's sermons would have a strong recommendation in their excessive brevity. They are the shortest, with which we are acquainted. The preacher was lazy or his congregation indolent. We can easily picture to ourselves an audience with whom Sterne would be a favorite. An audience composed of lively, clever, sensible men of the world, and women of refinement and education, in short, a fashionable congregation. There, Sterne would have been at home. His shrewd hits, his delicate touches, the animation of his style, his striking manner would have told admirably.

We had almost forgotten one criticism, and that is, the habitual use of the figure of Personification by Sterne, and in which he is original. Humility, Honesty, Chastity, Courage, Mercy, Truth, Love, Suspicion, Malice, Judgment, Avarice, and all the Virtues and Vices, Passions and Sentiments, in turn appear, and successively sit for their picture or take a part in the passing scene. J.

* These sentences are taken from "The case of Hezekiah and the Messengers."

ARCTURUS: *A Journal of Books and Opinions.*

The number of this magazine, for the present month, exhibits its usual resources of criticism and sound literature. Its chief contents are Puffer Hopkins, a newly commenced tale of American life; an article upon the character and writings of Carlyle, Dr. Donne, a sketch of the Poet and Dean of St. Pauls, American Landscape Gardening, a collection of papers entitled the Budget, from a new contributor, &c. We observe the contents exhibit increased variety. Having before expressed our opinion of the value of this undertaking, we can only commend it afresh to the encouragement of our readers. Let it be supported liberally.

FRANCIS LUCAS, &c. This is an excellent little volume setting forth in a perspicuous manner the importance and advantages of early religious culture, and is eminently calculated to produce a healthful impression on the minds of youthful readers. We cordially recommend it.

Anthology.

LINES.

BY WILLIAM EMPSON.

Bravo, Cuckoo, call again!
Loud, and louder still!
From the hedge-partitioned plain
And the wood-topt hill.

With thine unmistaken shout,
Make the valley ring!
All the world is looking out,
But in vain, for spring.

I have search'd in every place,
Garden, grove, and green;
Of her footstep, not a trace,
Is there to be seen.

Yet her servants, without fail,
Have observed their day;
Swallow, bat, and nightingale:—
And herself away!

Shout again! she knows thy call,
'T is her muster-drum.
An' she be on earth at all,
She will hear and come.

* 2nd Chronicles ix. 21.

STANZAS.

BY W. WORDSWORTH.

The moon that sails along the sky
Moves with a happy destiny,
Oft is she hid from mortal eye
Or dimly seen;
But when the clouds asunder fly,
How bright her mien!

Not flagging when the winds all sleep,
Not hurried onward, when they sweep
The bosom of th' ethereal deep,
Not turned aside;
She knows an even course to keep,
Whate'er betide.

Perverse are we—a froward race;
Thousands, though rich in fortune's grace,
With cherish'd sullenness of pace
Their way pursue;
Ingrates, who wear a smile-less face
The whole year through.

If kindred humor e'er should make
My spirit droop for drooping's sake;
From Fancy following in thy wake,
Bright Ship of Heaven,
A counter-impulse let me take,
And be forgiven.

[For the Church Record.]

TO THE PLANET JUPITER.

Great Monarch-planet of the sky!
Thy year makes our's a span;
Thy life-prime sees but infancy
In all the age of man.

But even thou, great star, shalt wane,
Thy cycles all be run;
Nor Time his empire course retain,
For Death shall pall the sun.

Yet, *we*, brief denizens of earth,
Though *thou* and *Time* must die,
Shall all, by an immortal birth,
Have endless life on high.

June 2d.

THE BIBLE.

Be thou my star in reason's night!
Be thou my rock in danger's fright!
Be thou my joy, 'mid passion's way!
My moon by night, my sun by day!
Be thou my hope 'midst dark'ning care!
When friends forsake, be thou my prayer!
When prosperous be my constant stay;
My home through life's bewild'ring way!
Be thou my guide on error's sea;
My compass, chart; directing me
When toss'd on doubt's tumultuous tide,
Thy promises my anchor bide!
Be thou my friend in want or pain;
In disappointment be my gain!
When weeping for the dear lov'd dead,
Oh, wipe the tears these eyes may shed!
Be thou, when other lights shall fade,
My torch to guide me through the grave!
Be thou my passport to the sky!
My song through all eternity!

SUNSET AND SUNRISE.

Contemplate, when the sun declines,
Thy death, with deep reflection;
And when again he rising shines,
Thy day of resurrection.

SUBLIME THOUGHTS.

WRITTEN BY A SUPPOSED IDIOT.

Could we with ink the ocean fill,
Was the whole world of parchment made,
Was every single stick a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

ON THE DEATH OF AN INFANT, ONLY NINE DAYS OLD.

The cup of life just to its lips it press'd,
Found the taste bitter, and declined the rest.
Averse, then turning from the face of day,
It gently sigh'd its little soul away.

LINES.

WRITTEN ON THE BLANK LEAF OF THE HOLY BIBLE.

Ye sacred tomes, be my unerring guide,
Dove-hearted saints, and prophets eagle-eyed!
I scorn the moral fop, and ethic page,
But learn the truth from your illumin'd page,
Like Moses' bush, each leaf divinely bright,
Where God invests himself in milder light.
Taught by your doctrines, we devoutly rise;
Faith points the way, and *Hope* unbars the skies.

Topics of the Times.

NATIONAL EXCHANGES.

CLINTON HALL was filled on Monday evening by a large and highly respectable audience, who assembled to listen to the farewell address of M. ALEXANDRE VATTEMARE, who sailed for Europe on Tuesday. The meeting was organized by the election of Hon. JAMES TALLMAGE as President.

After some preliminary business, S. G. Raymond, Esq., in a few brief and forcible remarks, explained the plans and success of the distinguished foreigner, and detailed the results of his efforts, particularly in this country. He then introduced to the audience M. Vattemare, who read a very neat and forcible address expressive of his thanks for his kind entertainment in this country, and in general elucidation of his system of international exchanges, a sketch of which we give below. Resolutions were introduced expressing the high confidence of the meeting in the proposed plan, and avowing a readiness to take measures preparatory to its establishment in this City and State.

They were supported in a very able and eloquent speech by the Rev. Dr. Wainwright, and were unanimously adopted by the meeting. The following outline of the plan of M. Vattemare is drawn out from the notes used in his address last evening, but which in speaking he was compelled to diverge from considerably to personal topics, and greatly to abridge by the lateness of the hour at which he commenced. It embodies all that is essential in his scheme and presents the success which has thus far attended his self-denying and enthusiastic exertions:

M. Vattemare, in introducing his plan, gave, somewhat in detail, an account of the origin, character and progress of his scheme of international exchanges. Partly owing to a natural bias, he said, and partly to the nature of his early education, he had always a fondness for the relics and doings of the past. This led him, in connection with his profession, to visit all the capitals of Europe, and to explore their libraries, collections, museums, and treasure-houses of ancient lore. He thus soon became familiar with all the wonders they contained. In the progress of these researches he discovered many priceless antiquarian relics, the very existence of which was unsuspected by their proprietors. He often met, in the libraries of one city, duplicates of books which in another, perhaps not far off, were indispensable to complete a collection. At other times, he found stray volumes of the same original books scattered over different kingdoms, and occasionally works of the utmost importance to the historical collections of one country preserved in another where they were not of the slightest value or interest.

He specified many instances in which this had occurred. In the Town Library of Aix, in France, he found MSS. concerning the cities of Lyons, Paris, Metz, Strasburg and Geneva—not of the least value where they were, but of immense worth to the people of those cities. In the Arsenal Library of Paris he found the first four volumes of the celebrated romance of "The Four Sons of Aymon," a work written in the fifteenth century, and supposed never to have been completed; yet in the Library of Munich he found the fifth and last volume of this long-sought work. The first volume of a MS. History of the Dukes of Burgundy, written in 1400, has been for years in the Town Library of Lisle, (Flanders,) and the second was universally supposed to be lost; and yet he found this second volume in Lapland. Thus, wherever he journeyed, he found documents and manuscripts entirely out of place—the dislocated members of many a distant body — valueless in their present state, but of priceless worth when brought together. Multitudes of priceless historical and scientific documents may yet be found in the libraries of Mt. Athos, of Pathnos, of Jerusalem and Constantinople, where still are located the wrecks of the great Alexandrian Library.

The collections of printed books he found no less rich and abundant in useless duplicates Of the Libraries in Northern Europe which he had visited, he mentioned particularly that, in the library of the University of Jena, in Germany, he found no less than 13,000 duplicates; in the Wolfenbuttel, (Duchy of Brunswick,) 15,000; in the Royal Library of Berlin, 25,000; in the Imperial Library of St. Petersburg, 50,000; in the Imperial Library of Vienna, 60,000. The Royal Library of Munich, in Bavaria, contained no less than 200,000 duplicates, which were huddled together in garrets, as so much useless lumber, although of a character to render them valuable in other countries.

These are only a few of the instances which clearly evinced the necessity, for the well-being of Literature and General Science, of some plan whereby these scattered volumes might be collected together, and thus made highly valuable. And it was not only on account of their intrinsic worth that he urged this, but because the character of a nation is most deeply impressed upon these collections, and may thus be best preserved. All Scientific establishments bear the impress of especial and exclusive character; and in every Library, faithful images of the country wherein it originated are always to be found—traces not to be mistaken of its birth-place and history.

But above and beyond all this, it should be remembered that inexhaustible riches, thousands, and perhaps millions, of precious records, are literally buried in the dust of ages, and withdrawn from the proper channels of circulation, so that whole nations are thereby impoverished. The man who buries gold is justly reproached for the act, for, by withdrawing so much capital from circulation he wrongs the laborer and robs the great mass of the people. To withdraw knowledge—to bury wisdom and science, cannot be much less culpable, nor much less disastrous.

All this M. Vattemare many years ago believed might be remedied by establishing a general, just, active and well-regulated system of international exchanges throughout the world. This has been done to a great extent in Europe and Asia, and he now desired that America should participate in these advantages. Within the last four years, he said, more than 500,000 exchanges have taken place, thousands of volumes have been withdrawn from darkness and the dust, and countless libraries enriched by these exchanges; while nobody has been taxed, nobody impoverished, missing volumes have been supplied, mutilated series made perfect, and countless volumes whose loss had been deplored, have been brought to light. New and hitherto unsuspected sources of historical truth have been discovered among the manuscripts everywhere disinterred, and multitudes of new libraries have been formed.

M. Vattemare within the last few years has received many letters of congratulation from various European Sovereigns, Emperors, Kings, Cardinals, Archbishops, and the Clergy of all denominations, alike from absolute and republican governments, all manifesting their solicitude for his success and their exalted approbation of his scheme. Ministers and the great men of Turkey, Greece and Persia—nations which have so long breathed the atmosphere of blighted hope as to be thought quite extinguished and utterly incapable of regeneration, have come forward and pledged their assistance in carrying out his plans. In both England and France his memorials have been received with the warmest demonstrations of enthusiasm; the largest institutions of the old world have entered heartily into the scheme, and so rapid has been its progress that Lamartine has characterized it as the great 'locomotive of universal civilization'

Having then permanently established his system in the Old Word, and, encouraged by Lafayette, Gen. Cass and others, he came to this country hoping to find among the sturdy, stout-hearted Republicans of America, a resolute and healthy self-respect, vast public libraries, and splendid museums and institutions of all kinds, which should far outstrip even the most munificent establishments of the Old World.

Judge of my disappointment, said he, when I found on my arrival, with all these visions of glory in my heated brain, that most of your *public* institutions were in sober truth *private;* that pursuing that once illiberal system of your mother, old England, you had preserved in these institutions, what I could find no where else among you—a truly privileged class, who valued not, because they understood not, their own privileges—a permanent *aristocracy.* And this in the very constitutions of establishments so essentially democratic every where else on earth—an aristocracy wasting by slow decay! Many of your scientific institutions languishing for sympathy and encouragement, and others, long founded, falling into ruins without notice. Public, or town libraries, bolted and barred from the public, and the owners caring but little for their preservation, and this in a country so young as this great sisterhood of Republics!

Yet more, I found the majority of your museums degraded to *raree shows;* places where the people betake themselves but for idle pastime, and that not always of a creditable kind; places where the accumulated wonders are heaped together by cart loads without any pretensions to scientific arrangement; where objects of real interest to the antiquarian or naturalist, are completely buried, or at least overshadowed, by the merest rubbish—gems in the scavenger's cart,—here a variety of monstrous wax figures, and there a rope-dancer, a learned pig, or a conjurer, calling crowds of people together as to a puppet-show, in a place, which in other countries you find consecrated to silence and meditation.

How often have I found rare and precious specimens from the animal or mineral kingdom so completely disfigured or embellished as to puzzle a naturalist; and how could it be otherwise, and how can you ever hope for any thing better, so long as these institutions are in the hands of men who regard them as contrivances for making money? and so long as the word *admittance* is found to be synonymous with *twenty-five cents.* No wonder the poor boy gave the latter for a definition of the former.

Very many of our institutions are founded in a paroxysm of generous enthusiasm, only to perish afterward for lack of bread and water. A public meeting and an eloquent speech or two—a generous collection—up goes a magnificent building—out of all proportion to our wants for a quarter of

a century perhaps—at the end of which time, it falls to pieces of itself, or is knocked to pieces by the auctioneer's hammer! Splendid meteors that but dazzle to betray. Why spend *all* the money collected upon the mere foundations of a building? Why spend so much upon your cage, that you cannot afford to buy a bird? So much upon your purse that you have nothing left to put in it? So much upon your cottage that you cannot afford to get married?

Our Library system, too, is evidently not much better. Our "public libraries," to which the public are never admitted, are all founded upon the most unrelenting and dangerous of all distinctions, that of money. This should not be thus; all honest, well-behaved, though poor young men, who are gifted by their Heavenly Father with glorious instincts of genius and virtue should be freely admitted to institutions of an enlarged and permanent character. Every kind of talent would then be sure to find its appropriate stimulus.

Let me beseech you, therefore, said M. Vattemare, for the sake of your children, and your children's children, and therefore of your country, to cooperate together, earnestly and steadily, diligently and faithfully, for the establishment of institutions, whose existence will be guaranteed by the State, or by the corporations of your cities; institutions which will gather together, under the same roof, libraries, museums of natural history, collections of objects of arts and of industry, an academy of drawing and painting, large lecture rooms, in which public and *free* lectures may be given—and the whole forming but one institution, in which all your scientific and literary bodies have, with the people at large, a common interest.

He presented briefly, but clearly, the obvious and permanent advantages which would result from a scheme of so enlarged and enlightened philanthropy as the one which he had proposed. The light of no man's lamp was ever yet diminished by allowing another to kindle his by it. As soon as such a museum should be once established, contributions from all quarters would flow in, of books, pictures, engravings, minerals, shells, coin, etc., etc.,—worth little to their possessors, but of inestimable value in such a collection. Its influence would soon be felt; our students would be furnished with an easy access to science and learning, the cabinets of Europe might be enriched with specimens of the gigantic nature of our new world, the legislative documents of our General and State Governments, and we should receive in return the works of high art, which abound abroad. There is no museum in Europe that would not gladly purchase even one of our skeletons of the Western Mammoth by thousands of duplicate volumes. Models of your new and numerous inventions in art and manufactures would be highly prized abroad. Fishes, shells, and even the *reptiles* of the new world are *wanted* in the old world, and the State of Louisiana, or Missouri, might get for her alligators a cast of the Apollo Belvidere, and for their rattle snakes the manuscript works of a Milton, a Bossuet, or a Fenelon.

M. Vattemare concluded his most excellent address by referring to the encouragement he had received in his proposed plans from the eminent men of the United States, and by suggesting some of the special provisions which would be required in the establishment of such a public institution. A love for the Arts is the distinguishing characteristic of a highly civilized nation; and this love can be encouraged but by one process. Full play must be allowed to genius, opportunities must be afforded to all, and all must be stimulated by hope and a free atmosphere to a full development of their powers. The collections belonging to Societies already existing should therefore be placed under the care of one principal superintendent, well fitted, in every respect, for the place. Suitable buildings should be erected for the purpose and placed under the good faith of the city corporation or the Legislature, who should provide for their repairs and for the maintenance of the officers Thus the institution would become the property of all, to the advantage of all and injurious to none. Once begun, it would grow of itself, increasing yearly in usefulness and attraction.—*New Yorker.*

BEQUEST BY THE LATE MR. MILNE

We learn that his Grace the Duke of Richmond has succeeded in establishing, in the American courts, the claim of the town of Fochabers to the bequest of the late Alexander Milne, Esq., in behalf of that place. The sum is above 20,000*l.*, besides a number of legacies to individuals in that town. The inferior courts decided that parties in Scotland could not succeed to said legacies left by a citizen of the State of Louisiana. The decision was, however, reversed in the Supreme Court. The action was raised by the Duke of Richmond for behoof of the town of Fochabers—the legacy having been given for the purpose of establishing free schools, etc., in Fochabers, of which place Mr. Milne was a native. His property is estimated at a million of dollars, and the rest is left for charitable purposes in New Orleans.—*Edinburgh Observer.*

Miscellaneous.

INFLUENCE OF LATE STUDIES.

The old age of the literary character retains its enjoyments, and usually its powers—a happiness which accompanies no other. The old age of coquetry witnesses its own extinct beauty: that of the "used" idler is left without a sensation; that of the grasping Crœsus exists only to envy his heir; and that of the Machiavel, who has no longer a voice in the Cabinet, is but an unhappy spirit lingering to find its grave: but for the aged man of letters, memory returns to her stores, and imagination is still on the wing amidst fresh discoveries and new designs. The others fall like dry leaves, but he drops like ripe fruit, and and is valued when no longer on the tree.

* * * * *

Time, the great destroyer of other men's happiness, only enlarges the patrimony of literature to its possessor. A learned and highly intellectual friend once said to me, "If I have acquired more knowledge these last four years than I had hitherto, I shall add materially to my stores, in the next four years; and so at every subsequent period of my life, should I acquire only in the same proportion, the general mass of my knowledge will greatly accumulate. If we are not deprived by nature or misfortune of the means to pursue this perpetual augmentation of knowledge, I do not see but we may be still fully occupied, and even deeply interested to the last day of our earthly term." Such is the delightful thought of Owen Feltham: "If I die to-morrow, my life will be somewhat the sweeter to-day for knowledge."

* * * * *

Active enjoyments in the decline of life, then, constitute the happiness of literary men. The study of the arts and literature spreads a sunshine over the winter of their days. In the solitude and the night of human life, they discover that unregarded kindness of nature, which has given flowers that only open in the evening, and only bloom through the night season. Necker perceived the influence of late studies in life; for he tells us that "the era of threescore and ten is an agreeable age for writing: your mind has not lost its vigor, and envy leaves you in peace."

* * * * *

The literary character has been fully occupied in the eightieth and ninetieth year of life. Isaac Walton, still glowed while writing some of the most interesting biographies in his eighty-fifth year, and in the ninetieth enriched the poetical world with the first publication of a romantic tale by Chalkhill, "the friend of Spenser." Bodmer, beyond eighty, was occupied on Homer, and Wieland on Cicero's Letters.

But the delights of opening a new pursuit, or a new course of reading, imparts the vivacity and novelty of youth, even to old age. The revolutions of modern chemistry kindled the curiosity of Dr. Reid to his latest days, and he studied by various means, to prevent the decay of his faculties, and to remedy the deficiencies of one failing sense by the increased activity of another. A late popular author, when advanced in life, discovered, in a class of reading to which he had never been accustomed, a profuse supply of fresh furniture for his mind. This felicity was the delightfulness of the old age of Gœthe—literature, art, and science, formed his daily inquiries; and this venerable genius, prompt to receive each novel impression, was a companion for the youthful, and a communicator of knowledge even for the most curious.

Even the steps of time are retraced, and we resume the possession we seemed to have lost; for in advanced life a return to our early studies refreshes and renovates the spirits: we open the poets who made us enthusiasts, and the philosophers who taught us to think, with a new source of feeling acquired by our own experience.

* * * * *

When the literary character shall discover himself to be like a stranger in a new world, when all that he loved has not life, and all that lives has no love for old age: when his ear has ceased to listen, and nature has locked up the man within himself, he may still expire amidst his busied thoughts. Such aged votaries, like the old bees, have been found dying in their honey-combs.

[*From D'Israeli's Miscellanies of Literature.*]

The memorials of Gibbon and Priestly, present us with the experience and the habits of the Literary character. "What I have known," says Dr. Priestly, "with respect to myself, has tended much to lessen both my admiration and my contempt of others. Could we have entered into the mind of Sir Isaac Newton, and have traced all the steps by which he produced his great works, we might see nothing very extraordinary in the process." Our student with an ingenuous simplicity, opens to us that "variety of mechanical expedients," by which he secured and arranged his thoughts, and that discipline of the mind, by means of a peculiar arrangement of his studies for the day and for the year, in which he rivalled the calm and unalterable system pursued by GIBBON, BUFFON, and VOLTAIRE, who often only combined the knowledge they obtained by humble methods. They knew what to ask for; and where what is wanted may be found, they made use of an intelligent

secretary ; aware, as Lord Bacon has expressed it, that some books "may be read by deputy."

* * * * * *

Industry is the feature by which the ancients so frequently describe an eminent character ; such phrases as "*incredibili industria*," "*diligantia singulari*" are usual. We of these days cannot conceive the industry of Cicero ; but he himself has told us that he suffered no moments of his leisure to escape from him. Not only his spare hours were consecrated to his books, but even on days of business, he would take a few turns in his walk, to meditate or to dictate ; many of his letters are dated before daylight, some from the senate, at his meals, and amid his morning levées. The dawn of day was the summons of study to SIR WILLIAM JONES. JOHN HUNTER, who was constantly engaged in the search and consideration of new facts, described what was passing in his mind by a remarkable illustration : he said to Abernethy, "My mind is like a bee-hive." A simile which was singularly correct ; "for," observes Abernethy, "in the midst of buz and apparent confusion, there was great order, regularity of structure, and abundant food, collected with incessant industry from the choicest stores of nature." Thus one man of genius is the ablest commentator on the thoughts and feelings of another. When we reflect on the magnitude of the labors of Cicero, and the elder Pliny, on those of Erasmus, Petrarch, Baronius, Lord Bacon, Usher, and Bayle, we seem at the base of these monuments of study, we seem scarcely awake to admire. These were the laborious instructors of mankind : their age has closed.

* * * * *

This enthusiasm inconceivably fills the mind of genius in all great and solemn operations. It is an agitation amidst calmness, and is required not only in the fine arts, but wherever a great and continued exertion of the soul must be employed. The great ancients, who, if they were not always philosophers, were always men of genius, saw, or imagined they saw, a divinity within the man This enthusiasm is alike experienced in the silence of study and amidst the roar of cannon, in painting a picture, or in scaling a rampart. View De Thou, the historian, after his morning prayers, imploring the Divinity to purify his heart from partiality and hatred, and to open his spirit in developing the truth, amidst the contending factions of his times ; and HAYDN, employed in his "Creation," earnestly addressing the Creator ere he struck his instrument. In moments like these, man becomes a perfect unity—one thought and one act, abstracted from all other thoughts and all other acts. This intensity of the mind was felt by Gray in his loftiest excursions, and is perhaps the same power which impels the villager, when, to overcome his rivals in a contest for leaping, he retires back some steps, collects all his exertion into his mind, and clears the eventful bound. One of our Admirals, in the reign of Elizabeth, held as a maxim, that a height of passion, amounting to frenzy, was necessary to qualify a man for the command of a fleet ; and Nelson, decorated by all his honors about him, on the field of battle, at the sight of those emblems of glory, emulated himself. This enthusiasm was necessary for his genius, and made it effective.

MILTON'S HOUSE.

MILTON'S house at Horton, was pulled down about fifty years since, and another—apparently of similar dimensions—built in its stead. The garden and grounds are the same ; and an old pigeon-house belonging to the former mansion has been preserved. In the garden is a decayed apple-tree, under which the poet is said—with no great probability—to have composed the *Arcades*. The situation of the house is low and marshy. Though near the public road, it is concealed by the shrubbery and a cluster of 'hedge-row-elms.' We had some difficulty in finding the house, as the villagers considered our inquiries to be directed toward a more aristocratic mansion, the manor-house, which has recently been destroyed, to the great regret of the people, who described it as a noble old residence, that had stood for hundreds of years. The Milton house was the second in importance in the village. Having traced out the spot, we found the proprietor, Mr. Cooke, a hale, cheerful old gentleman, engaged in the fields superintending his hay-makers. He came with great alacrity to show us the house, pointed out the pigeon-house and apple-tree, and dwelt with peculiar delight on the appearance of two tall poplars on the lawn, about a hundred feet in height, which were visible, he said, all the way to Slough, near Windsor, and on the London road. There is not a hill betwixt Horton and London. In this secluded spot, 'shrouded in cheerful shade,' the poet had nothing to withdraw him from the studies in which he delighted. Mr. Cooke called one of his laborers to accompany us to Horton Church, in which, he said, no doubt the Miltons often sat, and where the poet's mother lay buried. The honest peasant was as civil and cheerful as his master, of whom he spoke with the affection of the 'olden time,' that still lingers in these remote nooks and corners, where society is much the same as it was two hundred years since. His master, he said, had suffered much affliction ; all his family had died before him, and their tombs were in the church. There is, fortunately, in some minds an elasticity and ever-spreading cheerfulness—the result of a happy nature and calm reliance on the goodness of Providence—that enables them to surmount the heaviest calamities that befall humanity. Horton Church is like the village, low and antique ; it has its yew-trees and ivy-mantled walls, the characteristic and interesting accompaniments of such spots. An ancient font is in the interior. The chancel is paved with red bricks, among which the blue flagstone over the grave of the poet's mother is conspicuous. The stone is inscribed, "Here lyeth the body of Sara Milton, the wife of John Milton, who died the 3d April, 1637.' —*Fraser's Mag. for May.*

AT a meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New-York, held on the evening of the 9th day of June, A. D. 1841, the following preamble and resolutions were adopted :

Whereas it appears by the Report of the Treasurer, made to this Board at its present meeting, that the treasury is now not only exhausted, but has been already overdrawn in the amount of upwards of *four hundred dollars*, and that on the first of July next, the amount of *three thousand dollars and upwards*, will be required to meet the missionary and beneficiary stipends then due. And whereas, it is further communicated by the Treasurer, that out of the whole number of Parishes in this Diocese, now consisting of one hundred and forty-eight, the small number of THIRTY *only*, have contributed toward the funds of the Society. Therefore, it is unanimously RESOLVED by the Board, that the aid of those Parishes which have not yet made their contributions, be earnestly requested to relieve the Board from their embarrassment ; and that without such aid it will not be in the power of this Board to meet the demands upon its Treasury.

It is further resolved, that the condition of things made known in the foregoing resolution, is the more unexpected from the circumstance that in the last convention, the clergy and laity of the Diocese pledged themselves to the support of this Society by adopting the following resolutions :

Resolved, That the condition of the funds of the Education and Missionary Society of this Diocese, as disclosed in the memorial before the Convention, is contemplated with apprehension and sorrow; and inasmuch as the reported deficiency may to some extent be considered as the consequence of a failure on the part of many of our churches to comply with the canonical regulations, this Convention does hereby ask most earnestly that the special and instant attention of each Clergyman, and each Congregation, may be given to the subject : entreating them to correct speedily, an evil which is prostrating one of our best institutions, and which threatens our diocese with deep and lasting injury.

Resolved, That this Convention are deeply sensible of the zeal and fidelity with which, in circumstances of great difficulty and discouragement, the Managers of the Society have hitherto conducted its affairs, and that they be exhorted to persevere in their laudable exertions,—the members of this Convention pledging to the Society, their hearty cöoperation in promoting the great ends of its establishment.

Resolved, That the Clergy and Congregations throughout the Diocese, be earnestly exhorted by their promised devotion to the great interests of our holy religion, by their regard for the honor and prosperity of our Church, and by their sacred obligations, faithfully to carry into effect the positive requirements of its constituted authorities, to use their united exertions to fulfil the high purposes of the various annual collections required by the canons.

Resolved, As the sense of this Convention, that whilst the Clergy shall faithfully and zealously pursue the course prescribed to them by the authorities of the Church, in respect to pecuniary collections, their appeals to the Christian benevolence of their people will be duly responded to.

Resolved, That the foregoing resolutions be published in the Churchman and Church Record, and attested by the officers of this meeting.

JON. M. WAINWRIGHT, *Pres't.*
G. G. VAN WAGENEN, *Sec'y.*

ASSOCIATE ALUMNI.

The annual meeting of the ASSOCIATE ALUMNI of the *General Theological Seminary*, will be held in the city of New-York, on Wednesday, June 23, and the two following days. The members of the Association, will meet in St. Luke's Church, on Wednesday, 23d, at 7, P. M. The annual sermon will be delivered the same evening. Divine service to commence at 8 o'clock. The essay will be read on Thursday, 24th, at 5 P. M.

ANTHONY TEN BROECK, *Rec. Sec'y.*

GENERAL THEOLOGICAL SEMINARY.

The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, on Monday, the twenty-first day of June, 1841, at five o'clock, P. M. By order,

EDWARD Y. HIGBEE,
Secretary of the Board.

The annual meeting of the Board of Managers of the *General Protestant Episcopal Sunday School Union*, will be held in the Sunday School Room of St. John's Chapel, New-York, on Monday, June 21, at 12 o'clock, M.

The managers are respectfully requested to attend said meeting without further notice. By order,

B. O. PEERS, Sec'y of the Board.